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"Jainism began when this world began."

—Swami Ram Misra Sastri.

JAINISM.*

JAINISM is the path to true bliss and liberation as proclaimed by the Jinas, the conquerors of the enemies of the soul. It is a very old religion. According to the Jaina tradition, it is coming on from eternity. The Jains believe that as this universe is eternal and uncreated the way to freedom is also eternal, although sometimes and in some places it is not known but again is proclaimed by Great Men.

In the Aryakhand of the Bharat Kshetra 2 cycles of time pass one after another in decreasing and again in increasing the peace and happiness of the living being. The present cycle is a decreasing one called *Avasarpini*. The increasing cycle is called Utsarpini. In the fourth part of the decreasing and in the third of the increasing cycles always flourish twenty-four High Personages called Tirthankars, the proclaimers of the Tirthe, i.e. a way of crossing the ocean of Mundane existence, one after another at great intervals of time. They are ordinary souls who

* A lecture delivered by Jaina Dharma Bhushana Dharma Divakara Brahmachari Sital Prasadji on 9th March 1926 under the auspices of the Indian Cultural Association, Mylapore, Madras, under the presidentship of Dr. S. Krishnasawmy Iyengar, M.A., Ph. D. University Professor of Indian History, Madras.

develop spiritually in different births and are born as Tirthankaras always in the warrior class. After leading the life of laymen, they become ascetics, practise meditations, remove the dirt of their own material karmas, become Arhats, the worshipful, having obtained infinite knowledge, infinite perception, infinite power and infinite bliss. During the remaining part of their life they roam about in Aryakhand and proclaim the truth. At last they being free from fine and gross bodies go directly to the top of the universe and stay there in the form of their last meditative posture in pure soul substance, always enjoying the nector of true bliss and peace. They never fall from that high condition at any time. It should be noted that many other persons not equal to the position of Tirthankars also attain freedom like them by following the same mode of meditation as they do.

In the fourth part of this present cycle of time also twenty-four Tirthankars have flourished. Innumerable numbers of years ago when the first Tirthankar *Rishabha* son of Nabhiraja and Marudevi of Ikshvaku dynasty was born at Ayodhya. His son was Bharata Chakravarti' after whom is named our country as Bharat Khand.

In the Hindu Bhagvat Purana in 5th chapter of 5th part Rishabha has been praised as a great saint. Images of Rishabha were made in 1st century, A.D. also as evident from the excavations at Muttra.

The twentieth Tirthankara Munisuvrata was born at Rajgraha, the ancient famous city of Patna (Bihar) in the Hari dynasty of the Kshattrias.

After his liberation and before the birth of the 21st Tirthankara Neminath the famous Ramachandra, Lakshman, Hanuman, Sugriva, Ravana and others flourished. In the Jain religious Puranas or historical books it is said that Rama and Lakshmana were born in the Ikshvaku dynasty of Rishabha and were great kings, but not the incarnation of any personal God. Ramachandra became a saint in the latter half of his life and attained liberation from the Tungi mount in the Nasik district (Bombay Presidency). Hanuman and Sugriva were great men in the dynasty of kings

whose family name was designated as monkey dynasty. They were not like monkeys. A great man among their ancestors was very fond of monkeys. He made drawings of monkeys on flags and other chief objects and places. So his descendants did ; and were said to be of the monkey dynasty. They too in their last days became saints and attained freedom from the same above said Tungi mountain.

Ravana, Kumbakarna and Indrajit were not demons, but were great men belonging to the Raksas dynasty because their ancestors had got some gifts from a god named Raksas. Though Ravana could not attain liberation in that very life, the other two Kumbhakarnan and Indrajit became munis and attained liberation from Choolagiri a mount in Barvani state in Central India.

The 22nd Tirthankara Atishta Nemi was born at Dvaraka in the Yadu dynasty in the time of the famous Lord *Krishna* who was his cousin. The father of Arishta Nemi was Samudra Vija and that of Krishna Vasudeva. Both were brothers. Nemi performed penance and attained libration from Girnar in Kathiawar (Bombay). The celebrated five Pandavas also flourished at this time. Jain tradition says that they after all struggles settled in south *Madura*, where many rock caves at Anaimalai, Aivarmalai, Poigaimalai near Kuppalanattam appear to have been the places of penance of the old Jain saints. Aivarmalai is still called by the people as the resting place of the five Pandavas. (Madura district Gazetteer). These five Pandavas became saints, performed tapas on the Satrunjaya Hill in Kathiawar, Bombay Presidency. Of them the first three Yudhishtra, Bhima and Arjuna attained liberation.

The 23rd Tirthankara was Lord *Parswa* who was born at Benaras in the *Ikshvaku* dynasty of Rishabha about 2,800 years ago. He attained liberation on the Sammed Sikhar otherwise called the Paresnath Hill in the Hazaribagh district 250 years before the liberation of the last Tirthankara. Dr. Hermann Jacobi of Germany and other scholars have regarded Parsva as a historical person.

The 24th Tirthankara was Lord Vardhaman or Mahavira born at Kundagram Bihar in the Natha dynasty. His liberation took place 2,452 years ago. He was older than Budha, the founder of Buddhism, though his contemporary.

When Lord Mahavira was born Jainism was flourishing in India. The mother of Lord Mahavira Trisala Devi was a daughter of Raja Chetaka of Vaisali who was a staunch Jain. Nowhere in the ancient Buddhist literature has it been said that Mahavira founded Jainism but on the other hand it is said that Mahavira and his followers were proclaiming a rival religion which was refuted by Buddha and his followers. This fact has been well dealt with in, "The Historical Gleanings" by Bimal Charan Law, Calcutta.

Dr. Jacobi in his introduction to Acharanga and Kalpasutra has proved the existence of Jainism before Buddhism. He has found out many terms which have their real meaning in Jainism but not so in Buddhism on the word *Asava* which means sin in Buddhism while in Jainism it literally means a way for the advent of karmic matter into the soul.

Some scholars like Major Furlong in his book "Short studies in the science of comparative religions" have found out that Dravids were the old inhabitants of India before the Aryans came and among them followers of Jainism resided unknown centuries before Christ.

He says, "Jainism thus appears as the earliest faith of India (P. 16)." "Jainism—the undoubtedly prior faith of very many millions through untold millenniums," (P. 2). "It existed in Oxiana beyond Himalayas 2,000 years before Christ." (P. 29-30) "Jews (evidently Essenes) derived from Jain Indian philosophers wonderful fortitude in life, diet and continence," (P. 44) "all upper, western, north Central India was then say 1,500 to 800 B.C. and indeed from unknown times ruled by Turanians conveniently called Dravids.........but there also then existed throughout upper India an ancient and highly organised religion, philosophical, ethical and severely ascetical, viz. Jainism.........Long before Aryans reached the Ganges, or even the Sarasvati, Jains had been

taught by some 22 prominent saints or Tirthankaras prior to the historical 23rd Parswa of 8th or 9th century B.C."

After Mahavira, we hear of Maurya Chandragupta, a Jain Emperor of India in the 3rd century B.C. He at last became the saint-disciple of Bhadrabahu, Srutakevali who along with him and 12,000 other saints migrated owing to famine in Central India, to Deccan, knowing that there were Jainas there. According to custom, Jain saints only take alms from Jain laymen. If Jains were not living in the south, he would not have taken a large group of saints there. From inscriptions at Sravanabelgola, Mysore, we find the names of Bhadrabahu and Chandragupta engraved on rocks.

There is a Jain temple also in the name of the emperor called, Chandragupta Basti.

His grandson, the Great Asoka was a Jain till his reign of 27 years. It has been proved by Dr. Edward Thomas F.R.S. in his book " Jainism or the early faith of Asoka."

He writes, " From the very beginning of his life he was a good prince. His ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jains than those of the Buddhists. There was nothing demonstratedly Buddhist in any of the rock inscriptions of that monarch. Up to 27 years of his reign Asoka had no definite idea of leaning towards Buddhism. " I may refer to the Asokan Delhi edict, which I have read carefully. In No. 12 it is said, " *Anuposatham Machchha Avadhiye nopi Vikctaviye.*" It means on *Proshada* days fish should not be killed nor sold. This Proshada is a special term of the Jains, and refers to the 2 Ashtami or 8th and 2 Chaturdasi or 14th of every month when laymen are required to observe fasting.

After Asoka, Raja Kharavela or Meghakumar in about 150 B.C. was a great Jain King of *Kalinga* kingdom as evident from the celebrated inscription at elephant cave of Khandagiri-Udayagiri (Cuttack, Orissa).

Rulers of Ganga, Kalachuri, Kadamba, Rashtrakuta, Hoysala, Pallava, Pandya, and Chalukyas who reigned till the 12th century were mostly of the Jain faith

Raja Amogh Varsha, the disciple of Jinasenacharya was a great Jain monarch of Rashtrakutas in the 9th century. Famous Bajjal of Kalachuris in 12th century was a Jain. He was converted to Jainism by Basava, the founder of the Lingayat faith.

In Gujrat, rulers of Chavada and Solanki dynasties from 8th century to Kumarpala of 12th century were mostly Jains.

Till the 13th century Jains ruled at Surat, when Arabs overpowered them. In the 17th century we find the Jain lady Bhairavadevi ruling at Girsoppa in North Canara. Some of the Vijayanagar kings patronised Jainism. Devaraja of 1426 A.D. constructed a stone temple of Parsavanath at Vijayanagaram (see Insp. No. 153, S.I. Ins. Vol. I).

Ancient Jain monuments prove that Jains were scattered in large numbers throughout India. Owing to the missionary efforts of Sankara, Ramanuja, Basava and Chaitanya millions had to change their faiths to Vaishnavism and Saivism.

(To be continued.)

The Hindi Jain Encyclopaedia Vol 1.

BY

B. L. Jain 'Chaitanya.' C. T.

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JAINISM IN MYSORE.

A Brief Sketch.

BY

Prof. C. S. Srinivasachari, M.A., M. R. A. S., Madras.

JAINS were once upon a time numerous in South India, particularly in the Tamil country where the many remains of their mutilated statues, deserted cane-dwellings and ruined temples "recall to our minds the greatness of the religion in days gone by and the theological rancour of the Brahmins who wiped it out of all active existence." It is surmised by scholars that the Jain religion had come to penetrate into South India as early as the 4th century B. C. and that by the 5th century A. D. Jainism had become so powerful as to become the state-creed of some Pandya Kings. In the first centuries of the Christian era there was a rapid spread of the religion; and tradition talks of a sage, Kunda Kundacharya who carried on the work of propagation in or about the first century A. D; he is supposed to have written for the instruction of Sivaskanda, a ruler of Conjeevaram (identity not yet proved) the *Panchāstikāya* recently edited by Professor Chakravarti of the Presidency College, Madras who tries to identify, in his introduction to the work, the Acharya with the author of the immortal *Kural.* Tamil classical literature vigorously developed under Jain auspices; and Ilangovadigal, the author of the *Silappadhikāram* was a Jain. We hear of Jain monasteries and cloisters, and of Jain colonies at Kaverippattinam and Madura and of the division of the community into two sections, the Sravakas (laymen) and the Munis (ascetics). According to Professor M. S. Ramaswami Aiyangar, the 3rd and 4th centuries of the Christian era were a perfect blank in the history of Tamil Jainism (p. 51. *Studies in South Indian Jainism*). However the 5th century saw a revival; and according to the *Digambara Darsana* a Dravida Sangam was founded at Madura by Vajra Nandi, a disciple of Pujyapada, with the object

of spreading the Digambara faith. The Saivite and Vaishnavite revival under the Nayanmars and the Alwars succeeded in almost wholly stamping out Jainism whose downfall was complete by about the 9th and 10th centuries. After this the Jains in the Tamil land sank into numerical and political obscurity, though "they retained in full their intellectual vitality" and continued to bring out books on grammar, lexicon, astronomy *etc.*

After their persecution in the Pallava and Pandya countries begun by the Saints Appar and Sambandar, the Jains migrated in large numbers to Mysore, always their centre, and settled at Sravana Belgola their favourite shrine. The Ganga Kings of Talakad patronised them. The great Jain Muni, Simhanandi had started the Ganga line under his auspices, teaching the first princes, "If you fail in what you promise, if you dissent from the Jaina sasana, if you take the wives of others, if you are addicted to spirits or flesh, if you associate with the base, if you give not to the needy, if you flee in battle—your race will go to ruin." (Lewis Rice—*Mysore, A Gazetteer.* Vol. I. p. 310). Thus the Ganga Rajas ruled with Jinendra as their god and the Jinamata as their faith; and though some of them became the feudatories of the Rashtrakutas, they kept up their state. Chamunda Raya, the great minister and general of Narasimha's Son, Rachamalla caused the colossal image of Gomatesvara to be erected at Sravana Belgola. Durvinita had for his preceptor the celebrated Jain grammarian Pujyapada. Their contemporaries the Rashtrakutas were also patrons of the Jain religion; while the essentially Mysorean Hoysala dynasty which with great glory from the 11th to the 14th centuries were Jain at first. It was only after Vishnuvardhana's conversion by Ramanuja about 1117 A. D. that the Jains got under. Ramanuja is supposed to have demolished nearly all the Jain temples at the capital, Dvarasamudra, said to have been 720 in number and utilised the stones in embanking the large tank. Though succeeding Hoysalas professed both Vaishnavism and Saivism, there was much toleration and the Jains were often recipients of the royal favour: "they were probably too numerous and influential to be ignored."

Mysore is one of the chief centres of the Jain worship; Rajputana, Gujarat and Central India being the other regions where they are most numerously settled. As stated before they were a predominant community in the Mysore country from the first centuries of the Christian era to the 12th century. Canarese literature has been to a large extent enriched, as was the case with Tamil, by Jain cultivation and effort. The principal seats of Jain worship are Sravana Belgola in the Hassan District where the Mastakabhisheka of Gommatesvara was recently celebrated with so much *eclat* in the distinguished presence of His Highness the Maharaja; Maleyur in the Mysore District and Humcha in the Shimoga District. The Guru of Sravana Belgola " professes to be the Guru of all the Jain Kshatriyas in India ;" and in inscription No. 141. (354 of the New Series) we have information, about repairs to the 32 temples of the place and to one temple on the hill at Maleyur (R. Narasimhacharya—*Inscriptions at Sravana Belgola* (*Epigraphia Carnatica.* Vol II. revised). pp. 157 and 58 etc). There are two other Belgolas near the place to which the prefixes Hale and Kodi are attached. The name is supposed to be derived from a compound of two Kannada words—*Bel* (white) and *gola* (pond)—evidently alluding to the splendid tank in the middle of the village, known in inscriptions as Dhavala Sarovara and Sveta-Sarovara. The image of Gommatesvara is situated on Dodda-betta or Vindhayagiri in the south; while Chikka-betta has a few old bastis and inscriptions. The latter is also known as Chandragiri while it is named Katavapra and Kalvappu in Sanskrit and Kannada inscriptions. All the bastis on this hill are enclosed in a walled area and " are built in the Dravidian style of architecture, the oldest of them probably going back to the 8th century." Each *basti* has got the usual elements of *garbhagriha*, *sukhanāsi* (vestibule, open or enclosed) and *navaranga* (with or without a porch). Of these the *Pārsvanātha Basti* is worth examination in detail and has got some architectural merit and is fronted by a manastamba (a pillar with a pavilion at the top containing standing Jina figures facing the four directions). The *Chamundaraya Basti* is the largest and handsomest both in style and decorative features. The temple

was the creation of the great Chamundaraya and contains an image of Neminatha, the outer walls of the *basti* are decorated with pilasters and crowned with friezes; while the upper story walls are also decorated with similar friezes. The *Kattale-Basti* is the largest temple and is dedicated to Adinatha, the first Tirthankara and was erected by Ganga Raja the famous general of Vishnuvardhana Hoysala. Other *bastis* are dedicated to Chandraprabha, Parsvanatha, Suparsva, Santinatha and other Tirthankaras.

Besides the *bastis* there are other objects of interest like pillars, mantapas and dones and caves. Chamundaraya Rock is an inscribed boulder bearing the figures and names of certain Jina gurus.

On the Dodda-betta, the most prominent object is the colossal statue of Gommatesvara. The following description of Rao Bahadur R. Narasimhacharya will convey an accurate idea of what the figure is like.

" The face is a remarkable one with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills from which emerge serpents; and a climbing plant twines itself round both legs and both arms terminating in the upper part of the arm in a cluster of berries or flowers. According to the Jainas the plant is Madhavi, a large creeper with fragrant white flowers......The pedestal is designed to represent an open lotus and upon this the artist worked a scale corresponding to three feet four inches which was probably used in laying out the work........" It is probable that Gommata was cut out of a boulder which rested on the spot........It is larger than any of the statues of Rameses in Egypt........It is carved in a fine-grained light-grey granite, has not been injured by weather

or violence and looks as bright and clean as if just from the chisel of the artist. The face is its strong, point. Considering the size of the head which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the *wondrous contemplative expression touched with a faint smile*, with which Gommata gazes out on the struggling world."

Gommata, otherwise known as Bhujabali became a Jain Kevali and attained to great fame by his victory over *karma*. He was the second son of Adinatha and Bharata is supposed to have erected a golden statue 525 *marus* in height which was worshipped by the gods but soon became inaccessible to men. Chamunda Raya was told in a vision that Gommata would manifest himself to him on the summit of Dodda betta, and we are told that when the Raya discharged from his bow a golden arrow to a boulder on the larger hill, the head of Gommata revealed itself. After the image was fully carved, Chamunda Raya performed the Abhisheka with the milk of the Gulla-kayi (fruit of the egg-plant) and obtained great renown by founding the village of Belagulla—a replica of the ancient Paudanapura, the home of the original statue. An inscription of 1,180 makes the clean statement that Chamunda Raya had the statue of Gommata made; and "we have further synchronous records in Kannada, Tamil and Mahrathi languages respectively engraved at the sides of the image itself stating the same fact."

The head-anointing ceremony or *mastakābhisheka* takes place at intervals of certain years at certain conjunctions of the heavenly bodies. It is called Mahabhishekha in an inscription of 1500 which describes the amounts to be paid to the officiating priests, stone-masons, carpenters and other workmen and for the supply of milk and curds. The earliest inscriptional reference to the ceremony is found in a record of 1398 which states that Panditarya had it performed seven times. Visalaksha Pandita, the Jain minister of Chikkadeva Raya had it performed at his expense in 1677; there are references to subsequent ceremonies in 1825, 1827, in 1871 and 1887. The last but one was celebrated

in 1909; and the last ceremony has been fully described in the *Jaina Gazette* (March, April, May, 1925).

There are two other colossal images of Gommatesvara at Karkal and at Enur both in the District of South Kanara where the Jain community is considerable as well as influential. There is a pillared hall in front of the statue at Sravana Belgola which was erected by the minister Baladeva in the early part of the 12th century; while the cloisters in the enclosure around the statue contain numerous images of the Tirthankaras set up at different ages. There are on the Vindhayagiri hill besides a few bastis, besides the Tyagada Brahmadeva Pillar richly carved which was executed by Chamunda Raya. In the village and in the neighbouring villages are a number of *bastis* and a *matha* which is the residence of the Jaina guru.

Most of the inscriptions found in the two hills and in the villages around have been edited and interpreted by Messrs. Rice and Narasimhacharya. Many of the records of Chikka-betta date from the 7th and 8th centuries; and "very few can be brought down to a period later than the 12th century. The Dodda-betta inscriptions are mostly of a later date. The inscriptions have been classified generally under 2 heads; *viz.*; (1) those that can be assigned to specific dynasties of kings; and (2) those that are of a miscellaneous character, being epitaphs of monks and nuns and records of distinguished persons and pilgrims.

According to Mr. Narasimhacharya the evidence existing about the alleged migration of the Srutakevali Bhadrabahu with Chandragupta is not conclusive and is even discrepant in some points. But the migration to the south is the initial fact of the Digambara tradition; and "the tradition may be accepted as a working hypothesis until the contrary is proved by future research."

Some of the inscriptions furnish succession lists of the Jaina Gurus. The present religious establishment of Sravana Belgola is supposed to have been founded by Chamunda Raya who established the matha and other religious institutions and made

liberal endowments for their maintenance. There are preserved lists of the succession of these *gurus* who from 1117 have all borne the name of Charukirti Panditacharya. They were of the *Kundakundanvaya*, *Mula-sangha*, *Desi-gana* and *Pushtaka-Gachcha* successions.

The Maleyur Matha is subordinate to that of Belgola; and according to one version it was a *yati* of Maleyur who refuted the Buddhists and secured the triumph of Jainism in Kanchi about 788 A. D. The Humcha *matha* was established in the 8th century; and the descent of the Gurus is traced in a general way from Bhadrabahu; and they are named Devendra Kirthi Bhattaraka. According to the high authority of Burgess and Fergussan, the Jaina style of architecture prevalent in the South pressed northward as far as Ellora in the 7th and 8th centuries taking its Dravidian elements with it. In the 10th century there was a great outburst of Jaina magnificence which continued for some time more. The Jain monuments are broadly represented by two classes, *bastis* or regular temples and *bettas* (literally hills; *i.e.*, courtyards open to the sky and containing a colossal image of Gommatesvara.

Abbe Dubois, writing more than a century back remarked that the Jains of Mysore, notwithstanding their peculiarities of custom and opinion enjoyed a very extensive toleration; and that they had many elegant temples in various places where they performed their ceremonies without interruption and with abundance of pomp and splendour. They have continued in that condition since then; and we can agree with the Abbe when he says. " The Jainas meddle not at all with the ceremonies of the Brahmins; nor will they on any account suffer their own to be touched by them; shewing upon all occasions the utmost jealousy of any attempts at superiority on the part of that sect, to whom they never yield the smallest mark of attention or deference." (*People of India.* 1817 ed. p. 565).

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

(*Translated into English by Harisatya Bhattacharyya, M.A., B.L.*)

(*Continued from page 65 of Vol. XXII, No. 2.*)

Sutra, 11.

Where the disputant is of the second group and the opponent is of the third group, the Debate has sometimes two limbs and sometimes three.

Commentary.

Here the disputant is a *Tattva-nirninishu* 'in himself' i.e., one who wants to learn truth and the opponent, a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge. If in such a Debate the opponent is fully competent to convince the disputant, there need not be the other two limbs, viz.,—the President and the Members; because in such a Debate, the motive of the two parties in holding the discussion is simply to learn and to teach and there is no chance of any fraud or quarrel there. But if in such a Debate, the opponent, in spite of his best efforts, is unable to determine the truth. Members are required to determine it and the Debate becomes three-limbed. It should be observed that as there is no chance of a quarrel etc. between the debating parties in such a Debate, there need not be any President, so that the Debate is a three-limbed one.

Sutra, 12.

Where the disputant is of the second group and the opponent is of the fourth group, the Debate is two-limbed.

Commentary.

Here the disputant is a *Tattva-nirninishu* 'in himself' and the opponent, a *Tattva-nirninishu* 'in others,' who is possessed of Omniscience. In such a Debate, the Omniscient Teacher is fully

competent to determine the truth, so that the *Vada* has two limbs only ; there need not be any President or Members here.

Sutra, 13.

Where the disputant is of the third group and the opponent is of the first or the second or the third or the fourth group, the Debate, is to have limbs, as indicated before.

Commentary.

Here the disputant is a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge, and as said before, in such a case, the opponent may belong to any of the four groups. If in such a Debate, the opponent belongs to the first group, the Debate is four-limbed; if the opponent is of the second group or of the third group, the Debate has sometimes two-limbs and sometimes, three-limbs; and if finally, the opponent belongs to the fourth group, the Debate is necessarily two-limbed.

Such is the wonderful nature of ignorance, that an ignorant man would consider himself a wise teacher and would go so far as to enter into a Debate with the Omniscient Lord to teach him some truth ! Yet such is the infinite mercy of the Lord that he would tolerate the impertinence of such a man and teach him the truths which he ought to learn !

Sutra, 14.

Where the disputant belongs to the fourth group and the opponent is of the first or of the second or of the third group the Debate is to have limbs, as indicated before.

Commentary.

In a Debate in which the Omniscient Lord is the disputant, the opponent may belong to any of the first, the second and the third groups. Where the opponent is of the first kind, the Debate is four-limbed; where he is of the second or of the third group, it is two-limbed.

Sutra, 15.

The Disputant, the Opponent, the Members and the President are the four limbs.

Commentary.

The four *Angas* in a *Vada* are, 1. the *Vadi*, 2. the *Prativadi*, 3. the *Sabhya* and, 4. the *Sabhapati*.

Sutra, 16.

The Disputant and the Opponent are like two wrestlers,—one begins and the other answers.

Commentary.

The *Vadi* and the *Prativadi* are like two contending fighters.

Sutra, 17.

What each of them does is to establish his own position and refute that of the other, in accordance with the *Pramanas.*

Commentary.

Each of the Disputant and the Opponent must do both the things; on the one hand, each of them mnst establish his own position and on the other refute the theory of his adversary. The simple establishment of one's own position without the refutation of the objector's theory, or the simple refutation of the adverse theories without the positive cstablishment of one's own position is valueless,—in as much as nothing is firmly and surely established thereby. It is not uncommon, however, that the same arguments which prove one's own position, disprove the view of his opponent at the same time.

Sutra, 18.

Members (*Sabhya*) are such as are approved by both the parties and are well-aware of the nature of the positions of the Disputant and the Opponent, are sharp in memory, erudite, (intellectually) brilliant, forgiving and impartial.

Commentary.

Preferably the Members who are to manage the Debate, should be three, four or more in number. Where so many Members are not available, one or two may do. The Members ought to fulfil the following six requirements :—1. Firsf of all, they should be fully conversant with the nature of the respective positions of the contending parties. One may be very erudite, yet

not conversant with the nature of the contending parties' theories' Unless the Members are fully aware of the Debaters' theories, they are incompetent to determine when the one party is right and the other wrong. 2. Again, mere knowledge in Members is useless, they can recollect quickly the matters of their knowledge or the purpose of determining the rightness or otherwise of the contention of any debating party. 3. Sometimes, the debating parties may incidentally introduce matters which are not strictly relevant; the Members must be well-versed enough to judge the value of these. 4. The Members must be intellectually brilliant, otherwise they would be unable to decide the soundness or other wise of a particular contention of a party. 5. A contending party may sometimes lose his temper and speak harshly to the Members who have pointed out some defect in his reasoning; but the Members should on no account lose their temper. 6. The Members must be bold enough to decide impartially.

Members in a Debate ought to be persons in whom both the Disputant and the Opponent have faith.

Sutra, 19.

Their business is to make the debating parties accept the usual prescribed forms in regard to the point at issue, to determine their right to the priority or posteriority of speech, to find out the merits and demerits of the relavant and irrelevant arguments, to stop, where convenient. the Debate by revealing the truth and to declare as far as possible, the result of the Debate before the assembly.

Commentary.

The Members make the parties to the Debate agree to the prescribed formula viz., that they are to indicate the point at issue unambiguously etc. The Members determine who should speak first. They are to measure the relevancy or the irrelevancy of the arguments, advanced by the debaters. Where the parties seem to go astray from the truth, the Members stop them by themselves declaring the truth. And finally, it is the Members who declare the result of the Debate.

Sutra, 20.

The President (*Sabhapati*) is to be a man of knowledge, of commanding authority, of forgiveness and of impartiality.

Commentary.

The Members, as described above, are themselves incapable of any fraudulent dealing ; but a disputant or an opponent, if he is a *Jigishu*, may often act deceitfully, so much so that at times even the Members are imposed upon and confounded. Hence in such a Debate, an intelligent President is indispensably necessary to detect the fraudulent dealings of any party. The President should not only be an intelligent man but be a man of commanding authority. At the same time, he should not be of an irritable temper. Want of forgiveness in the President distroys the Debate itself. The President should be strictly impartial. If he be partial in any way, the Members become cowed down, so that the Debate becomes scandalous and the Members become incapable of declaring the real truth.

Sutra, 21.

His duty is to decide the matter, stated by the contending parties and the Members, to reconcile the disputes finally, etc., etc.

Commentary.

The President is to settle the point at issue which is stated by the contending parties and the Members. The Disputant and the Opponent might have agreed, for example, at the time they entered into the Debate that the defeated party would be the disciple of the victorious party ; at the end of the Debate, it is the duty of the President to see that the parties fulfil what they stipulated at the outset. The President distributes prizes also.

INDIGENOUS BANKING IN INDIA.

ECONOMICS DEPARTMENT,

UNIVERSITY OF ALLAHABAD,

Dated the 9th March, 1926.

Dear Sir,

I hope you will be good enough to pardon the liberty I am taking in addressing the accompanying *Questionnaire* on '*Indian Indigenous Banking*' to you.

I am making a special study of this subject and am very shortly proceeding to England to complete my work under the direction of the Professors of the London School of Economics and am therefore seeking for help and assistance, in order to make, as comprehensive a survey of the problem as my limited time and energies would permit me.

I am inspired to seek for your help and guidance, because I feel that the knowledge and experience at your disposal would be invaluable to me in my study. I need hardly say that I shall be deeply grateful for any assistance that you may be pleased to render me.

I am conscious that I am making a very big demand on your time and energies, and so I would request you to help me in any part of the *questionnaire* that you can, without putting yourself to much labour or inconvenience.

I may assure you that the source of the information you are good enough to supply will not be given out without your express permission. I will also treat as strictly confidential any information you may desire to give me on that condition, and it will not be published.

I shall be obliged if you could kindly send me a reply at your earliest convenience as I hope to be leaving India by the end of April.

Yours truly,

L. C. JAIN,

Lecturer in Currency and Banking and Statistics,

University of Allahabad.

QUESTIONNAIRE.

N.B.—Kindly note the use of the following terms which will be observed throughout the Questionnaire.

A *banker* means any individual or private firm which either receives deposits or deals in hundis or both.

A money-lender means any individual or private firm which lends, but does not usually receive deposits or deal in *hundis*.

Indigenous Banking includes all the ordinary transactions of private bankers and money-lenders in India, but excludes the operations of Joint Stock Banks and Co-operative Credit Societies.

PART I

1. What are the functions of a money-lender or banker in your part of the country? Enumerate all the kinds of business which he transacts.

2. How and to what extent does a money-lender or banker of your region assist in financing the following :—

   (1) industries, (*a*) factory, (*b*) cottage,

   (2) agriculture,

   (3) internal trade,

   (4) external trade.

3. Describe the organisation of the money-lenders and bankers of your region with regard to (*a*) the size of their business; (*b*) the int. r-connection, if any, of one unit or house with other units, houses or banks, agents or correspondents within the country or outside: (*c*) the extent of such connections and (*d*) their business relations with Joint Stock Banks or Co-operative Credit Societies.

4. State and describe the various methods of an indigenous banker in (*a*) granting loans, (*b*) allowing cash credits, (*c*) receiving deposits on interest, (*d*) transferring money from one place or person to another (use of cheques or notes or hundis—drawing, discounting and accepting, etc.,) and the extent of the use of each in the town and district separately. Give reasons, if possible, for these differences in the use of different credit instruments.

5. What are the various forms of hundis used?

6. What place does the hundi take in the modern money market, especially in Indian States?

7. What are the special features of agricultural loans ? What are the rates of interest in the case of such loans ? Are there any Co-operative credit Societies in your town or district ?

8. What are the conditions and causes of indebtedness in your town and district ? For what purposes are the loans asked ? Who are the usual borrowers ?

9. What are the various rates and forms of interest prevailing in your town and district for other than agricultural loans on different kinds of securities—movable or immovable ? Explain the nature of these securities.

10. Could you kindly procure a series of rates of interest kept monthly or yearly going back for as many years as possible ? In giving such rates of interest, please state the nature of securities to which a particular series relates.

11. What were the minimum and maximum rates between which interest fluctuated in accordance with the nature of security during 1924 and 1925 ? What are the causes of the difference ?

12. Are the rates of interest subject to seasonal fluctuations. If so, in what manner and why ? If possible, please give a table of fluctuations.

13. Is there any relation between the private rate of interest and the rate of the Imperial Bank of India ? How does the one influence the other ?

14. Beside the interest, do the debtors have to pay something as a present ? Please enumerate and explain all these kinds of petty payments with their respective amounts.

PART II.

15. What are the castes of the persons engaged in indigenous banking in your town and district ? Have they any special local trade names and do they form a class or caste of their own ?

16. Name the principal private banking houses, if any, in your locality. For how many years and generations have they uninterruptedly continued ?

17. Is it a fact that very few Mahomedans are bankers and that they do not usually take or give interest on deposits and loans ?

18. Are your bankers exclusively devoted to the business of banking ? If not, what other businesses do they combine with it? Are these primary or secondaiy ? Are there many who devote their time entirely to banking or money-lending ?

19. Could you possibly supply some statistics relating to the amount of capital invested in indigenous banking by individuals or firms in your region ?

20. Would you kindly procure sample copies of any written documents or deeds used in connection with indigenous banking in your locality such as hundis, promissory notes, receipts for deposits, etc ? Please explain the terms and abbreviations used, if you think necessary.

21. Are there any transactions in which written documents are not used, but verbal statements have the force of contracts? If so, could you kindly write out the statements usually made? Is this generally done in the presence of one or more witnesses ?

22. Describe the indigenous system of keeping accounts and calculating interest. State any special points of merit or defects in the system.

23. Do you know of any secret trade language, proverbs and anecdotes concerning indigenous bankers which may be of interest ?

24. Have you noticed any changes or modification in the indigenous system of banking due to (*a*) English system of banking, (*b*) modern methods of commerce or (*c*) any other cause ?

25. In what manner have the changes referred to in Q. 24 affected the position of the indigenous banking system in India ? Could you suggest ways in which it could be improved, organized and consolidated ?

26. Please suggest the sources of information on the subject of indigenous banking in India such as manuscripts, books, pamphlets, articles in any language and names of persons who are likely to possess special knowledge of the subject.

27. Any other suggestions or information that you may be pleased to offer will be gratefully appreciated.

A WELCOME ADDRESS

PRESENTED TO

His Holiness Jaina Dharma Bhushana

Dharma Divakara

BRAHMACHARI SRI SITAL PRASADJI,

Hony. Editor, " Jain Mitra "

SURAT.

Respected Swamiji,

WE the Jains of Thiruppanamur and Karandhai - the two ancient Jain villages conjointly called Akalanka Basti - most respectfully extend our warm welcome to Your Holiness on this happy occasion of your second visit to this place.

This place of ours, as its other name Munigiri points out, must once have been a great centre of Jain Munis. This is the place where the great Jaina Logician, Philosopher and Disputant Sri Akalanka Deva was living and a Nishedika, popularly called the Jeer Mantapam, marks the spot of the great teacher's *Samadhi Marana.*

Your last tvisit, though it was some five years ago, on the 24th March 1921, is still green in our memory. When we think of you we are reminded of the Jain Acharyas of old, who roamed about from place to place teaching the sublime truths of Jainism.

We are told that there is no place of any Jaina importance and no institution or movement with which your sacred name is not associated. We think we are not wrong when we say that our place is also indebted to you. It was Your Holiness that suggested to us during your first visit (1) to open a Digambar Jain Patasala in the name of Sri Akalanka, (2) to establish a Library of Jaina Literature, and (3) to try to learn Hindi. We were very eager to carry out these valuable suggestions; but want of money and want of co-operation stood in our way for sometime.

Thanks to the indefatigable and unselfish efforts of Srijut C. S. Mallinath of Madras, the young leader of our

community and the link between the Jains of the North and the South India, Babu Dhanendra Das, the Zamindar-saint of Arrah paid a visit to our place on his pilgrimage to the Footprints of Bhagwan Sri Kundakunda on the Ponnur Hill. Through Mr. C. S. Mallinath we approached the Zamindar and explained to him the need for a Digambar Jain Patasala and mentioned to him your suggestion. He readily consented to open a Patasala and did so within a few days and is maintaining it even to this day.

Regarding the Library we have only to say that we have added some new books to it and we are making use of it as best as we can.

About learning Hindi we are sorry to say that we could not take up the matter earlier for want of proper facilities. But we are glad of one thing. We have given a beginning to it quite recently. A Hindi teacher maintained by Mr. Appavoo Jain, the village munsif of this place and by the Hindi Pracharak Office, stays in this village and gives instruction to some young men.

It is again through your advice that we have taken on hand the question of repairing the celebrated ruined temple here and for that we have started a fund called "Sri Akalanka Basti Jirnoddhar Fund." We hope to have the object fulfilled again through your help and the kind co-operation of Mr. C. S. Mallinath without whose efforts it would be next to impossibility to have any good done to the Jains of our Presidency by our north Indian brethren.

We are sure that it will not be a difficult thing to get these objects fulfilled if Your Holiness would kindly give a place to us in the golden temple of your heart. May Lord Jinesvara bless you with long life and sound health is our humble prayer.

We remain,

Your humble followers,

THE JAINS OF AKALANKA BASTI,

(Thiruppanamur and Karandhai.)

23rd March 1926.

NOTES AND NEWS.

PROFESSOR L. C. JAIN, M.A., F.E.S., F.S.S.

Professor Lakshmichandra Jain was born on 15th March 1901 as the second son of Mr. Balmukand Jain, B.A., A.C.P. (London), Professor, Government Inter College, Moradabad. He was educated at the Government High Schools, Meerut, Saharanpur, Muttra, and Unao and at the Muir Central College, Allahabad,

Prof. L. C. Jain.

the premier college of the province. His student career was one of brilliant success. He passed all his examinations creditably—the Matriculation in 1917, the Intermediate in 1919, the B.A. in

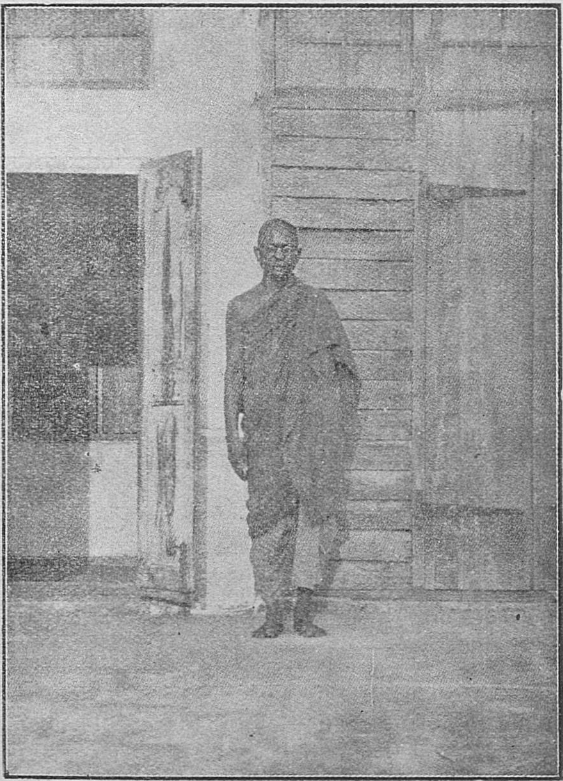
1921, the M.A. in 1923 and the LL. B. in 1924. He was awarded a special Sanskrit prize in the Intermediate. In the M.A. (Economics) he took a first-class first, beat all records in it and won the Queen Empress Victoria Jubilee medal. While a student he was elected Secretary of the Muir College Historical Society and also of the Jaina Brothers' Association, Allahabad. From 1921 he is the Editor of the Jaina Hostel Magazine and the Warden of the Jaina Hostel, Allahabad. At the young age of 23 he was appointed Professor in Economics in the Allahabad University in July 1924. He is the youngest member elected to serve on the following important bodies of the University, viz., the University Court, the Academic Council, the Faculty of Commerce and Economics, the Committee of courses and studies in Economics, and the Board of residence, health and discipline.

We are glad to learn that the Allahabad University has recommended him to the Provincial Government as the most brilliant graduate among the applicants for the state scholarship of £290 per annum tenable for study in the United Kingdom for two years. The Government have finally selected him for the same and he is going to London in May 1926, to join the London School of Economics for the Degree of Doctor in Economics. He is the first Jaina scholar to receive such a rare distinction. We have published elsewhere his letter and Questionnaire and we shall be glad if our numerous readers can send him any available information relating to his subject. We wish him a happy voyage and complete success in his work.

BRAHMACHARI SITAL PRASADJI.

Jaina Dharma Bhushana Dharma Divakara Brahmachari Sital Prasadji came to Madras on 25th February last and was staying here for about two weeks devoting his time in collecting materials for his book in Hindi on "Madras Prantka Prachin Jain Smarak"—Jain antiquities in the Madras Province. He delivered a learned lecture on Jainism here, part of which we have published elsewhere in this issue. On reading about the ancient

Jain places, he desired to visit some of them and accordingly went to Tanjore, Mannargudi, Tiruvalur, Dhipangudi and Madura. Our Editor Mr. C. S. Mallinath accompanied the revered Brahma-



Brahmachari Sital Prasadji.

chariji to Chittamur, the Ponnur Hill, Arni, Tirumalai, Panchapandavamalai, Akalanka Basti and Kanchi. At Arni the Brahmachariji delivered two lectures in the Jain temple, which were listened to by all the Jains with great attention and devotion, and one public lecture in the Board High School on "Spiritual Advancement" under the chairmanship of Mr. N. Devaraja Rao, B.A., B.L. His lecture was well attended by officials, schoolmasters and other English educated men of the locality. At

Akalanka Basti, a beautiful welcome address, printed elsewhere in this issue, was presented to him. The Brahmachariji after thanking the people for their kind welcome spoke to them on the daily duties of Jaina laymen. He was pleased to examine the boys and girls of the Akalank Jain Vidyalaya maintained by Babu Dhanendra Das of Arrah. The pupils answered his questions very satisfactorily. Wherever the Brahmachariji went he was given a very cordial and respectful welcome. The Jains who have heard his speeches have taken vows to follow the religious practices daily. Brahmachariji Sital Prasadji left Madras for Calcutta on the 24th March evening.

AN INSTALLATION CEREMONY.

An Arni correspondent writes:—The sacred pillar called Manastambham of fine workmanship which was recently made was erected in the front yard of the temple on the 5th February last when His Holiness Sri Lakshmisena Bhattaraka Bhattacharya Swamijee of Chittamur graced the function. Great enthusiasm prevailed. Jains from the neighbouring villages mustered in large numbers. All the leading merchants of Arni and the high officials including the deputy collector, the district munsif and the magistrate were also present on the occasion. His Holiness delivered a sermon. The total expenses which amounted to nearly Rs. 2,500 were contributed by Messrs. A. Dhanadeva Nainor, C. Chakravarthy Nainor and C. Vasupala Nainor, the three prominent Jain merchants of the place. The ceremony was a grand success.

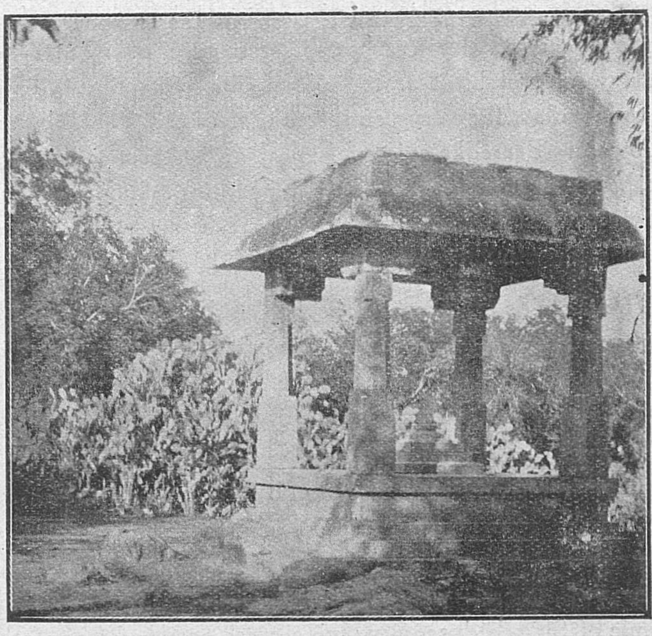
THE LATE RAI BAHADUR LAKSHMICHAND.

We regret to record the melancholy news of the death of Rai Bahadur Lala Lakshmichand Jain, Rai and Banker of Panipat. He was a religious minded and kind hearted philanthropist. He was the president of the Jain High School Society. A correspondent writes to say that the managing committee of the School and the staff have passed a resolution expressing condolences and another proposing to put up a portrait of the late benefactor in the School Hall. We offer our sincere condolences to the members of the bereaved family,

THE TANJORE ... MAHAL

FESTIVAL AT AKALANK BASTI.

The annual festival or Brahmotsava of the ancient big temple in Akalank Basti was celebrated last month for ten days. There was a very large gathering of pilgrims from different places of the



Spot of Sri Akalanka's Samadhi Marana.

province. Two *pujas* were performed to the sacred foot prints of Sri Akalanka Deva, carved in the centre of the Nishedika or Mantapam erected to commemorate the spot of the great Teacher's *Samadhi Marana.*

SRI MAHAVIRA JAYANTI.

The birth day of Lord Mahavira falls on Sunday the 25th April 1926, corresponding to 13th Dvitiya Chaitra Sudi. We hope that all the Jains will celebrate that important day with great eclat, veneration and glory.

VACCINATION BY MOUTH.

Hitherto it has been impracticable even to suggest that every one should be artificially immunised against enteric fever, because

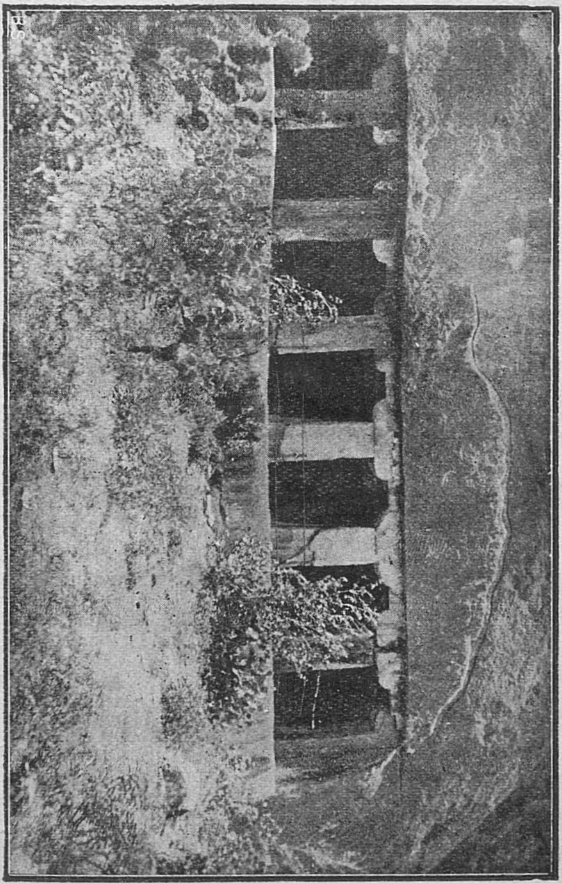
the method in use was rather unpleasant and in many cases there was a definite contra-indication for it. The subcutaneous injection of dead typhoid bacilli was usually followed by unpleasant symptoms for a day or two, the initial puncture had little attraction for many people, and people suffering from various heart affections, from a fulness of the liver or—in the case of women—of the uterus, were prohibited from enjoying its protection. It was not safe to inoculate the very young or the very old. The new method of Professor Besredka suffers from none of these disadvantages, since his immunising agent is contained in tabloid form, is taken through the mouth, has no un-toward re-actions, and is perfectly safe for infants, invalids, and the aged.

The tabloids are prepared by La Biotharapie of Paris, according to the researches of Professor Besredka. A large stock is held in this country by G. Loucatos & Co., Amarchand Building, Ballard Estate, Bombay.

The advantages of this new vaccination are obvious. The process is simple and safe, attended by no discomfort, theoretically sound : it demands no apparatus or skilled attendance and above all there is ample proof that it is effective. In 1923 a thousand people in Petrograd were vaccinated by the mouth during an epidemic of Shiga's dysentary ; nine cases occurred amongst them, of which six developed immediately after vaccination before immunisation was completed. In an epidemic at the Military School at La Fleche those vaccinated by the mouth fared better than those vaccinated in the ordinary way, and there are many contributory testimonies to its efficacy from both private and official sources in France. And this harmless, painless immunisation is possible against typhoid, dysentery, cholera and other diseases which intermittently scourge the East. Professor Besredka's contribution to medical science is not yet universally known, but when it is, and its efficacy universally proved, his name will deserve a rank equal to the greatest of those who have dignified the profession of Galen with their wisdom and labour.—
" *Times of India*," *17th February 1926*.

PANCHAPANDAVAMALAI.

Panchapandavamalai or the hill of the five Pandavas is a beautiful hill situated five miles to the South West of Arcot. At



Seven chambers in Panchapandavamalai.

the base of the eastern side of the hill are seven chambers divided by six pillars 2 feet square dug out of the rock. A little distance above these chambers is seen a Jaina image in *padmasan* posture 2 feet square carved on the rock. The way up the hill is on the southern side. On the top of the hill there is a pool of water, sheltered by a big sloping rock. A little above the water, on the

northern bank is seen a group of five figures said to represent the five Pandavas. On the southern and western faces of the sloping rock are carved two Jain images one in sitting and the other in standing posture. A little above the figure on the western side is inscribed an inscription in Tamil and Grantha characters. There is a spacious cave on the top of the hill which is now-a-days occupied by a Muhammadan tomb. There are several other tombs also on the hill. The hill is in the possession of the Mussalmans who live in the village at the foot. Tradition says that during their Journey and life in the southern forests, the five Pandavas made this hill their home for sometime and carved the above said images for their worship. It is very likely that some Jaina saints may have lived here and performed *tapas.*

PLANTS OF PREY.

Everybody has heard of birds and beasts of prey, but we wonder how many know that there are plants of prey as well, in this our wonderful globe. There are ravenous plants that trap and devour flies and other insects. One of the most familiar of these is the Pitcher plant of Tropics, which has hinged lids that can be closed over cavities containing a thick fluid. Attracted by the perfume and the colour, insects are drawn inside the prison, the lid shuts down, and the victims are slowly digested by the plant. Sundew, bladderwort, and Teasel and the common butterwort of the swamps also trap prey, The first named excludes a sticky fluid which entangles flies like fly-paper. Tiny hairs slowly close over the victim and in two days there is nothing left save a pair of wings.

A WHITE ELEPHANT.

A White Elephant captured by Dr. Saw Po Min Karen a leader of the Toungoo district, is attracting a good deal of attention. The Elephant is venerated by the Buddhists, The Doctor intends presenting it to the London Zoo and if circumstances permit to take it round the world for exhibition.